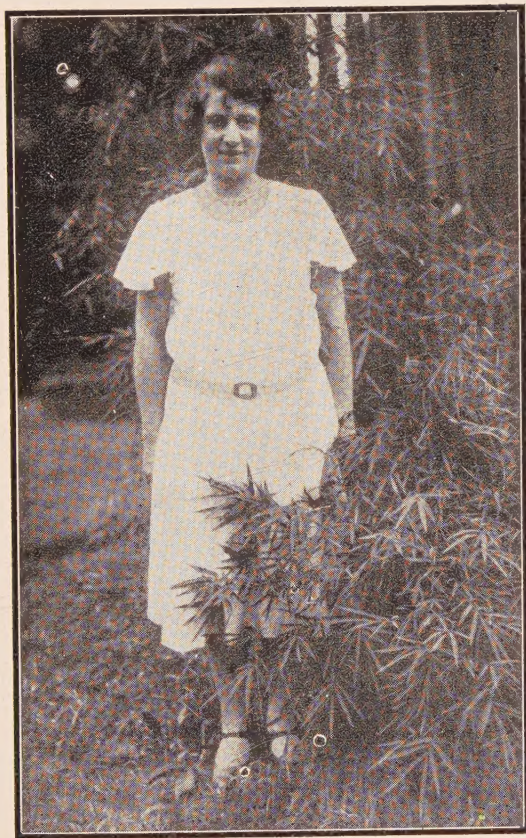


THE BURMA NEWS

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Miss Grace Maine

JANUARY, 1940

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THE BURMA NEWS

Editor: Olive A. Hastings

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Vol. LIII

Rangoon, Burma, January, 1940

No. 1

Tributes to Miss Grace Maine

I have wished to write a few words about Grace Maine, but it seems hard to give adequate expression to what she has meant to me personally and so to the Karens.

I did not know Grace so well during her first term of service in Burma. We were in widely separated places and knew each other only as co-workers for the same people know each other. When she went home she was expected to return to the Karen Women's Bible School. Because of her health she was not allowed to return at the usual time and she took up the work of the Foreign Secretary. During that time I went home on furlough and visited her in New York. Her mind was much on the future of the Bible School and we discussed the matter of the one who could go to the Bible School in her place. She suggested that I might, but I felt that I had not had the proper preparation for that task. When I returned to Burma I found that I had been designated to the Bible School and felt that I was only carrying on till Grace should be able to turn to "her work." We carried on a good deal of correspondence concerning the problems and policies

of the Bible School and I began to know Grace much better.

When at last she was able to come out I hoped that she would come to the Bible School as I knew she could do more for it than I could; however there seemed to be an even greater need at the Burman Women's Bible School which I could not fill, and so she went there. It was wonderful what she accomplished in the time she was there organizing the curriculum and helping to plan the work even though she did not have the language. Even though she expected eventually to go back to Karen work she started in to learn Burmese in earnest and made great progress. I remember that she gave her own school report in Burmese at the close of the year.

She enjoyed the work in the Burman Bible School, but felt that there were more who were interested in work for the Burmans, and that the work for Karen women was greatly neglected. It was her dream to work for all of the women of Burma traveling about in the different villages. We had hoped that she might make her headquarters in the Bible School and help to make the practical work

of the girls in the villages more valuable. She came to the Bible School and was here for a few months, but later came to the decision that her work would be more effective if she took one district and tried out her methods there before trying to reach out to all of Burma. Nyaunglebin seemed to be the place of need and opportunity and she left the Bible School to go there. Others will write of the work she did there, her touring of the villages, her counselling of the evangelistic workers, her Institute for Women and her help in the Pastor's class, just the kind of work which should be done in every one of our Karen fields if we only had the workers.

I was sorry to have her leave the Bible School both for my own sake and that of the work. She always had plans for improving the work of the school and in the villages and helped to stimulate me to greater effort. She was delightful to live with, unselfish, ready to help in any way she could and always cheerful. We had some happy days here in the school and then at Amherst during the hot season when we both were seeking rest and quiet. I was looking forward to her return here to the school when I should go on furlough. It was a shock to me when she came over in November and I saw how ill she was, but I hoped she could get home to America to her sisters and friends there, but it was not to be. It is hard to be reconciled to her going, and yet for her I know it was a happy thought that she could be busy and useful up to the very last for the Karens whom she loved so well. They will never forget how she worked and planned for them when she was not well and should have been sparing herself.

The following words express what I hope her going will mean to me and to the Christian workers of Burma who knew her.

"That no one who has died for a great cause is ever wasted, that the

only right expression of grief is fresh self-dedication to the cause. Loved one loved, is an attitude toward loss that may well pass from the arms of warriors to that greater army of civilians." — Winifred Kirkland.

— Marion A. B.

She is not dead but only away.' That radiant Christian spirit which was hers while with us here now reaching its fulfillment with the Saviour. That friendly, persevering soul is now living among us in the lives of the young Karens and in the hearts of the men and women of the world whom she so helpfully influenced in her two terms in Burma.

Grace Maine reached Tounghoo work in Esther Nelson's place at the Bwe School in the Fall of 1911. Though Effie Adams and I were on the other side of town I soon knew what a kindly, forceful woman Grace was. In spite of the fact that her term was marked by several attacks of dengue, by para typhoid and dysentery, she worked hard always for the betterment of her Karens in many kinds in the Bunker School. As one of her former pupils, a young man, successful in the carpenter department of the Forest Depot, wrote to me since her death, "What Mama Maine started, she did with her might and finished it well. It is what I learned especially from her."

With the help of her faithful Karen teachers, Grace made the Bwe School a fine middle school. In co-operation with the Karens and Mr. Lewis did much toward securing the fine new building for their school a memorial to Dr. Bunker.

In spite of much ill health and many staggering problems, Grace personally supervised the care of the old Miss Harriet Eastman for the first three years of her term.

On my way back to Burma in 1914 I had the privilege of Grace's company as a companion. She was just what I needed, a second mother to me, so eager, so kind and loveable. After several never-to-be-forgotten months with Grace

ngoo, Grace and her mother had a long-planned-for trip home *via* Pacific.

When Grace became secretary of Woman's Foreign Mission Society, she always wrote me of the great privileges she was enjoying in the maintenance with the women missionaries in all our fields of work. Surely this experience did enrich her life and her devoted ability greatly added to our splendid home staff.

On this account when she had the chance to visit most of our foreign fields as secretary to Mrs. Howard Payne Smith and also in company with Mrs. Grace De Witt, Grace was greatly pleased. But of course her first was Burma again and in February of 1936, she returned to work in supposedly for her beloved Burmese.

At that time, however, there was great need at the Burmese Woman's Bible School for a woman missionary. Grace stepped in and soon won the confidence and love of the Burmese woman leaders in charge of the management of that school. In order to be more helpful to her girls and workers in Burma, she studied and passed her first Burmese examination successfully.

After a few months with Marion Beebe at the Karen Woman's Bible School, she graciously consented to assist Thra Po Win at Moulmein Karen High School for two months. When on turning the work over to Miss Cecilia Johnson she went to be associated with Miss Petheram in August of 1938, at Nyaunglebin.

There she was finally able to really start to help the Karen women all over that field and work out new and higher standards for the Karen woman's work all over Burma. Also she was a constant inspiration and practical help to Thra Be Tha Ya, the evangelist in Nyaunglebin district. Her teaching in two pastor's classes here and just this past September in Moulmein was greatly appreciated by the Karen pastors and leaders.

This next May, Grace had planned to spend the two remaining years of her second term at the Karen Woman's Bible School while Miss Beebe took her furlough. But instead as Thra Joseph said so beautifully at her funeral, "Mama Maine has conquered everything including death and has gone directly Home."

I cannot properly express what Grace has meant to me as a personal friend or what a splendid, lasting influence for good she has had upon the lives of our dear people of Burma. But I think if you will just substitute 'her' for 'him' in the following poem you will understand a little how I feel about Grace Maine.

"All that we loved in him,— this shall remain,
Smoothed from each wrinkle and cleansed of each stain;
All of the earthliness now fined away,
All of the heavenly purged from the clay,
From the frail mould of this mortal set free,
All that we loved in him ever to be.
All that we loved in him — all this shall last,
Though from our dull earthly sense he has passed;
Years had but added more peace to his face,
Strength and serenity, grace unto grace;
Though from our dim earthly sight he is gone,
All that we loved in him — this will live on.
All that we loved shall live, only the best;
He has but laid down his weapons to rest;
He has but put off the armor of strife;
Faithful to death, God hath crowned him with life.
Purified, glorified, fit for the sky,

All that we loved in him, never
can die."

By Annie Johnson Flint,
Charity C. Carman.

When I was writing home early in September of 1938 shortly after Grace Maine had transferred to Nyaunglebin I said it seemed like a dream that after the many months alone I had a co-worker with whom to share responsibilities and who would help make our Nyaunglebin house into a home. But it wasn't a dream,—it was a blessed reality—and I treasure the memory of our experience together and of her sweet companionship and influence during the year and a few months that she was with me. What a friend Grace was! A friend who gave of herself without taking account of what she was giving going out of her way to speak a kind word or do a kindly deed, thinking of others always before she did of herself.

Not many of the Nyaunglebin Karens knew her personally before she came to work among them, but it was not long before the village leaders, pastors and other workers came to think of 'Mama Maine' as belonging especially to them. Hardly a day passed that someone did not come in to see her, to get her advice or just to talk. She met a need that I had not met, the need of a friend who was not tied up with school duties to whom the people of the villages could come with their problems and their plans and not feel that they were keeping her from other work. After the rains were over and she could travel among the villages the people were truly happy. And because they did not realize how wearing it was on her to speak in meetings two or three times a day and spend the evening giving out medicines for the various ailments one finds in the ordinary village, her strength was often taxed to the limit.

Grace also worked hard while in the station, planning how to lead the

women of the villages into a large service in and for the church, how to give the young people a vision of possibilities of a life fully consecrated to God, how to help the village leaders realize their need of growth in Christ to enable them to help others grow. The Christian Workers Study Class which she helped to plan and helped teach in September of 1938 was the largest group of pastor Bible women, and other leaders that we have ever had studying together. This last rains two study groups were held—the Women's Institute in August and the Pastors' Class in September. It troubled her much that she hadn't the time and strength to spend in preparation for these classes that she felt was needed. Even though her eyes were giving her trouble when she tried to read but we both thought the difficulty was due to the darkness of the rainy-season. And interruptions were many, for her village friends came often to see her; to offer and all she gave her time and thought willingly and unsparingly, and no call for help went unheeded. It distressed me that while she was preparing for and conducting the Pastors' Class her work was laid aside by illness for a season and could not help answer these many calls.

When it was first known that Grace was to be stationed in Nyaunglebin a friend remarked, "Is there really work enough in the Nyaunglebin Field to keep two missionaries busy?" Yet there was work enough needing to be done, and Grace went about finding it, doing it, and opening the way for more work to be done. It seems even now that she must be on one of her village trips and will soon be coming back to tell about it and rest up for the next trip. We do not know not just how we are going to carry on to advance without her leadership and companionship, but we hope to continue with the plans and aspirations she had for the work on this field. The keynote of the memorial service held for Grace the Wednesday evening 1

re Christmas was, Who is ready to
up finish the work which 'Mama'
aine has laid down?" We may say
e is dead, but though her body has
en laid to rest she herself lives on,
es in the women and young people
om she has inspired to nobler living
d more consecrated service for their
aster.

Hattie V. Petheram.

Grace and I became acquainted in
Student Volunteer Band in Phila-
phia while we were still students.
e was then teaching and at the same
e working for her Bachelor's
egree. We became better acquainted
en we attended classes together in
e Summer School of the University
Pennsylvania. She and I together
h another friend, now a missionary
Canton, China, often chummed
together.

I reached Burma a few years before
ace did, so it was good news when
e learned that she also had been ap-
ointed to Burma. I recall with what
erness Charity Carman and I went
wn the river together with Mrs. A.
Rowland, who was then visiting
urma and was a member of the
estnut St. Baptist Church in Phila-
phia of which Grace also was a
mber. The railways that year
re so flooded that we could not get
ough by rail. But we were all
ermined to be on the dock when
ace arrived, and we were.

Grace's life has been one of over-
eering difficulties. There have been
ay of them along the way. But
tacles did not frighten her. She
her goals and steadily worked
ard them. And with the obtain-
of each goal she would set a new
one. Her goals were not selfish ones.
ey were related to the happiness
betterment of others. This was
e of her own home, among others
he homeland, both in and outside
he church, and it was true of her
le service here in Burma.

When I was on furlough last, her
sister spoke to me of Grace's tireless
efforts in speaking in the churches.
While she was Acting Foreign Sec-
retary in the Rooms she would come
home to Philadelphia for a week-end
of rest. But some church would ask
her to speak, and she would say, "I
cannot say 'no.' They want to know
more about Mission work. I must tell
them." And so she would go, al-
though her body would be tired. Most
of us know the goals she set here in
working among and for the women of
Burma. And not only the women, she
had vision for the advancement of
God's Kingdom throughout the whole
field of Burma. Its progress and
growth were continually upon her
heart. The experience and informa-
tion which she gained in the New
York Office together with her con-
secration and true sense of what was
suitable and appropriate made her
judgment and suggestions in matters
relating to the Mission of great value.
Grace had been struggling with ill-
health for some years but this did not
deter her from "dreaming dreams and
seeing visions" for Burma nor from
giving her influence and strength to
bring them to fulfillment.

I shall miss Grace greatly. Her
loss here seems almost irreparable.
But God always has some Plan. I
recall a poem which someone wrote
on the passing of another friend,
namely, "God garners no green
grain." Thank God for Grace and
for others like her who have gone be-
fore us to the Heavenly Home. What
a welcome there will be there!

Marian H. Reifsneider.



Miss Maine and Mrs. Case

The death of these two friends a
few days apart has removed not only
two workers from our ranks but also
two friends of our family.

Miss Maine came out the first time
on the boat that brought us back to

Burma on our second term of service. Ever since then we have kept in close touch with one another and we came to value her friendship highly. As a fellow-worker she has made a deep impression on all of us by her keen devotion to her task, her intelligent understanding of the people and her love for them, and her efficient service. It is clear from recent doctor's reports that she might have saved her life, for some time at least, had she been willing to consider the work less and herself more. Her passion for service is an inspiration and challenge to us for greater devotion in our work.

Our associations with Mrs. Case go back to our first days in Burma, when we were privileged to enjoy the hospitality of the Case home at Pinyinmana. Mr. and Mrs. Case were leaving on furlough and we took over from them for nearly two years till their return. We were given much help by Mrs. Case in learning the ways of our new surroundings. Our hearts have been much with her during the past few months of her sufferings, as also with her husband and son, as these "carried on" heroically under the lengthening shadow of the approaching end of their loved one. To them we extend our love and sympathy, as together with them we thank God for her life.

George and Esther Josif.



Mrs. Case

The cable telling that Mrs. Case has passed on reached me here at Kutkai while on tour among the Kachins of the Northern Shan States. The prayers and many kind letters and words of sympathy from you many friends during these months of waiting has been a great comfort and help. The faith which has supported her during this time I feel is expressed in Galatians 2:20 and Revelation

21:4. Our son Clarke wrote November 8th from Boston. "I truly an inspiration to be with her - see how she lives her Christian faith. She certainly has laid hold on life and places her trust in Him."

Brayton C. Case



Letter

R. D. 1, Ferndale, W. Va.

A general letter recently had note enclosed, "You Weeks why dense silence?" To answer our friends I will say that some of our mail from Burma has been all three months in reaching us; it is possible that some of ours is delayed in getting to Burma.

But I cannot make that the excuse for there is a real reason. We have not written more.

My mother is bed-fast and requires someone with her all of the time. Only Judson and I are here to do the work since our daughters and families have gone to their homes, with the opening of schools.

Neither of us are able to do much as requires doing but we are managing to "carry on" after the fashion.

To-day we have listened in to the most wonderful "Remembrance Program" coming from Toronto with the exception of the Governor General's speech from Ottawa. The best programs come from Canada. We hear the Canadian news every evening as it seems more sane than any we have discovered from the States.

The Peace Arch is only a few miles from here where the big Remembrance Day school program is given, with the exchange of flags of the warring countries.

We welcome "The News" as much as the personal letters

Louise S. W.

Willis and Orlinda Pierce Divinity School

This important notice should have been given earlier. Christmas and New Year's time is probably the worst time of the year to give a notice that you wish to have sink in.

Have you any promising students who are considering the Ministry for their life service, who if they take training would do so in the Divinity School at Insein? If there are such who have not as yet intimated to us their purpose and expectation of entering next June, they should do so at once. Already our book order for next year has gone in on present expectations. In war time it takes much more time to secure such shipments, and all the necessary books cannot be secured out here.

Is there any more important angelistic work that we can do than to contact our most promising young people who have the training with the challenge of the Ministry? What better contribution can we make to the Church of Christ in Burma and its future, than the securing and training of some of its most able and devoted young men for the ministry in every field and among all races? We desire to do our part, but we are dependent upon the missionaries' Christian Leadership in Stations and Institutions to contact these young people.

The Seminaries have sometimes had their attention called to their need of combining project work with the academic training in order to secure balanced training for practical service, and to keep the heart warm and angelistic. We recognize this need and will do our best to meet it. But first we must have funds and co-operation. Such work requires funds for travel of those who go out. We cannot make bricks without some straw. I have therefore appealed to the Reference Committee for a small appropriation for this purpose for the

coming year. In the second place we must have your co-operation in securing opportunities and making appointments for these young men who are to go out over the week end. Will you help us in this by writing to me making specific requests? Of course we cannot go too far afield in a week end due to time and cost. In some instances churches might help with the T. A. Rangoon and vicinity will of course be the most available field of activity. I also wish to assure you that the management of the Divinity School will most carefully guard against allowing any one student to take on outside tasks to the extent that it might be a detriment to health or to the scholastic preparation of the student for his future task. These students may well be a valuable assistance in Sunday School work, Young Peoples work, supply work for pastorless churches or communities.

The Divinity School will close early in March and there will be a period of 2½ months during which we are open for suggestions and service. Can your field use any of these students during this period? This is a matter of co-operation between School and Field. The school is dependent upon the fields for field work. Also since we do not have any funds for T. A. there must be some provision made for the minimum of necessary expense.

The school is already rendering considerable service along the above lines. However, if we have failed in this respect, it is not our failure alone, for we are dependent upon the leadership in the different fields to contact students for the school and also to make provision for their services over week ends and during vacations. I hope in the future that I shall personally be able to visit many High Schools and challenge the finest of our young people with the call of a sacrificial service for their Lord and their people.

C. E. Chaney.

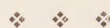
Pegu

December has been delightfully cool, and has given a new zest to life. The principle item on our agenda here in Pegu has been the building of a Bell Tower for the school. The oldest Christian in this church has wanted to donate such a building, and asked me to take charge. As I am not an architect, nor a draughtsman, nor an engineer, nor contractor it has kept me guessing to satisfy the Property Committee, the Municipal Engineer, and all others concerned. But at this writing it is progressing, and we hope to see it completed before long. Other activities have been the same as usual, going out to churches, and helping in all the work. In November we had a week-end Evangelistic Campaign with a team from the Seminaries and Bible schools in charge, and they stirred our people up to a forward looking program, and held some very good services. Christmas came with the usual round of activities of trees and services. We did not get out to as many places as we have sometimes, but all our churches had services of some kind, and gave gifts. The pastor has planned and is working on a special evangelistic campaign in a village about thirty miles from Pegu. It is to culminate in a big service on the last day of the year with many of the church people going out to help. He already has several with him. I shall take out a car load that day.

We have been very much saddened by the passing away of Miss Maine, one of our good neighbors in Nyaunglebin. She was doing such a splendid piece of work among the churches there that it is hard to understand why she was called away just now. But she has left an influence there that should stimulate those churches to better service. We shall miss her cheery smile and welcome the next time we go there. We were also saddened by the news of

the passing of our old friend R. C. H. Riggs of the M. E. Mission. It would not be quite so hard if there were others to take the place of those who have gone. But vacancies are becoming very frequent.

M. C. Par



Thayetmyo—Chin

Weeds and.....

A sigh of relief as the Government School Inspector left after his annual inspection. Twenty different inspectors of various races, various training and experience and various ideas as to how to teach, have inspected the A. B. M. Chin School, Thayetmyo since I have been here as Superintendent. This year the Inspector was Burman, a Buddhist, a man who kindly, helpful, courteous manner made him a welcome guest. The question was regarding a school garden. I told him that the entire compound of twenty acres is a garden that we spend many morning work hours trying to keep free of weeds and improve the grass. I told him that each year we get over Rs. 150 from sale of grass and that it was accumulated funds in the grass fund that made it possible to remove the school from Nyaungoo and rebuild it here. Then I drew his attention to the fence that we not only pull weeds in the compound but also outside the fence between the fence and the road. I told him that one time I was standing near the corner of our compound on the road, talking to an Englishman and that I had, with some permission shown the Englishman the nice grass outside our fence where we had kept it clear of weeds and the stray cattle have kindly kept the grass short. Then I drew the Englishman's attention to the contrast with the opposite side of the road. "Don't you pull weeds on the other side of the road," asked the Englishman. "No," I replied. "Then," said he, "you

a Christian." "Now," I told friendly Buddhist Inspector of schools, I sometimes pull weeds on other side of the road, to be a Christian." He smiled and asked, "You pull weeds on the other side of the road to be a Christian?" "Yes." I admitted. I hope it gave him a new idea of Christianity. And I wondered sometimes we are so busy keeping our compounds clear of weeds that we forget that we are not Christians unless we also pull weeds across the road.

I am finding out that one of the most successful ways of being selfish is to be unselfish: for so many things we do for others turn out for our good and to our advantage. Had an illustration of that fact on my last rough. Called on a successful dentist in Boston, a Jewish friend, who had been the youngest boy in a wish newsboys' club in the west end of Boston, which I helped, at their weekly meetings when in the theological seminary. This dentist took me as his guest to lunch in a hotel. While eating he asked me if I remembered one Sunday afternoon when I had invited him and another wish boy to Newton Theological for a visit with me. Yes I remembered. He then asked if I remembered giving them apples. No, I had forgotten it. He then reminded me that, just when they were real hungry, with real wish appetites, I had given them apples and that they were the best apples he had ever had. Eccles. 11:1, "Cast thy bread upon the waters; for thou shalt find it after many days." I tried it with apples and I found it about 25 years later, — a stellar lunch.

A year ago, two days before Christmas, a Chin pastor came to my house with four Chin men who appeared to have unusual head gear. When I learned that the evening before, five Burman dacoits (robbers) had attacked their village about eight

o'clock. The Chins had turned on the dacoits with dahs (big knives), had captured one and had put the others to flight. But those four had received bad scalp cuts three and four inches long, to the bone. To assure their getting attended to promptly I went to the hospital. I went in the operating room and there a ward servant, with limited training and brains, was attempting to shave the head of one of those Chin men. He was doing it so crudely that it was painful. I quietly relieved the ward servant of the razor and started to shave the head of the Chin man. The razor was not very sharp and I asked for a strop. Instead they handed me a new razor. (A few days later, as a sub-committee of the Hospital Committee, I counted all the instruments in the hospital and was interested to discover that they have four razors.) Just as I was finishing shaving the head of a second Chin the Burman Sub Assistant Surgeon, a Buddhist, came in and watched me. I asked him, "Did you ever shave a head of a koyin?" (A koyin is a novice who wears a yellow robe like a Buddhist priest and has a close cropped head.) "No," he answered. "I have," I told him. In surprise he asked, "what?" "Yes," I said, "three or four of them." "Why did you do that?" he asked. So I told him that one afternoon a Burman woman came to have a tooth out. She told me that a pongyi (Buddhist priest) in the nearest monastery, a quarter of a mile from our school, had teeth to be extracted but was too ill to come. I went to the monastery, relieved that pongyi of three tottering teeth, extracted nine from others, making a dozen, gave suggestions for the pongyi's food as he had beri beri, noticed that several koyins had ringworm of the scalp and asked them if they had medicine for their ringworm. "No." So told them I had, at my house. Several afternoons my

house was brightened by the yellow robes of three or four koyins whose heads I shampooed well before applying ointment. Some had hair about $\frac{1}{4}$ of an inch long and I told them the ointment would be more effective if their heads were shaved. Since they were willing, I shaved their heads. No, they were not Chins but Burmans. Possibly they were among the Burmans who let us continue having school during the school strike.

E. Carroll Condict.



Thonze

For some months I have been intending to write to the NEWS, but each month I forgot till it was too late to get in that month's issue. This month I have a day to spare, and if New Years day is a holiday at the Mission Press, there will be two.

A lot of the common run of things has happened, some bringing joy and others sorrow. Among the joyful things were the visits of other missionaries for longer or less visits. Misses Pond, Hastings, and Whitwer spent a week end. The Parishes came for a few days, and later on at Convention time, together with the Streeters, broke journey here. The Hobbses have done that two or three times, too, bringing a jolly time with them. These stopovers are all right, but they don't last long enough. The Marshalls have just gone back, seems like old times to have them around. By all this I mean to say the latch-string is out at Thonze and reaches to where you're at.

We have enjoyed our monthly visits to Zigon and Prome and the churches along the way. There is a good interest everywhere, but so far, few visible results. We are trying to get a harvest from the Christian families who have not yet joined the church, but many of whom are active in the church work.

Most of those who will graduate from the Burman Seminary next month are from this field. We shall not be able to place them all on account of the lack of funds. There are six of them, I believe. If anyone knows of an opening for any of them please write to the President of the Seminary, Saya U Ba Han. Our success in producing preachers has run away with us.

The schools are going along nicely the enrolment is up a little from last year. Okkan and Zigon Schools have grown, too, and good work is being done. The teachers are interested in the Church, work too.

We are planning a big number of Daily Vacation Bible Schools, and expect to begin with the New Year. The Seminary boys and the Bible School girls have had experiences in this work. Maybe some of you could use some of them in this work. We can't use them all, much as we'd like to do so.

Cold! did you say? 55° for three days, and 58° four days, No, I mean just in the mornings, but it warms till noon to get warm. We would like it if it were not for the thought of how many poor people are cold.

Drive up and see us. The roads are fine.

J. T. Laidlaw



Kengtung

At last after many years of impatient waiting a visit to Kengtung. The Seagrave family has taken place. Many of you have visited Namhkam and you have heard from others. In all visitors are allowed to work in their various capacities. In 1911 when my brother and I went to Namhkam we were made to feel at home by getting a truck load of bricks, a truck load of lumber,

pushing by hand the truck out from the broken bridge through which we had broken because of our enormous load. Fortunately darkness prevented further reminders of the grand times in the farm in Rhode Island. All this took place after we had driven away from Lashio that morning. The next morning after four operations I was decided to put up the main supports of the roof of the chapel. It was the toughest job he had around the place. We were earning our board, so to speak, and I think he thought we did a good job for when we left he gave us one of the nicest roast chickens for our lunch that we have ever tasted.

Unbiblical as it was, I never forgot this affair and by fair means or otherwise I have hoped to get him in Kengtung. Finally he came on the end of what was supposed to be a month's vacation. I had told him he didn't dare come over our Kengtung Road, and when he stopped just on the brink of a 10 foot drop where the road had been washed out I guess he wished he hadn't dared to come. When they arrived they found us waiting. I had done my best to get some of the toughest operative cases possible. Due to a change in his schedule and my pity for him four of the cases were set aside and only four cases were operated on. The cases were not according to the book but according to the way we get them in Namhkam and Kengtung. Thanks to the anesthetist, Mrs. Seagrave, the operations were all successful and the patients have now all recovered and are very grateful. Personally I enjoyed the work very much. Realizing the need of rest for this man I ordered my motorcar man to "fix" his car. That afternoon we spent a peaceful hour on the road waiting for the locked breaks to cool down so we could get home and loosen them. The expected visit to Pang Wai was postponed one day.

It was good for us to have a sympathetic but highly trained expert view our work. His advice is worth much to us. May the Lord give him strength to carry on the many works he is trying to do.

R. S. Buker.



Opening of the Leper Chapel Kengtung

3rd December, 1939.

Three services were planned for the day. It is not wise to have early morning services because of the cold damp fog that is in the valley until after eight o'clock and sometimes until noon. Fortunately on this Sunday the fog lifted a little before eight o'clock in the morning. The first service was scheduled to begin about eight a.m.

From the Mission station a special choir was organised; this together with two other women working in the hospital made up a load for the three quarter ton bus. We had to take our noon meal and from the things that were put into the car one would have thought we were going on a picnic. Our Shan evangelist was asked to come but when we started out he was nowhere to be seen. The reason was that the sixth addition to his family arrived during the night and made him a little late starting out. He arrived however in time for the second service.

As we arrived at the leper colony the lepers were all waiting for us. The gong rang and we gathered inside the new church. This was not the dedication, for this will take place only after the church is finished. Much is left to be done. The chapel is made of bricks, large enough to hold four hundred people if crowded in tight. The plastering and pointing is not finished. The floor is only pounded bricks covered with sand. One front addition and the bell tower have yet to be built, but in spite of

its unfinished condition it is a vast improvement on our small thatched covered chapel of the past.

Two choirs were present, one of lepers and one from the mission station. The morning service was short but long enough for the cold breezes that blew through the church. After the opening exercises the sermon was preached first in Lahu and then interpreted into Shan. In the middle of the sermon the Leper Choir sang a piece. Following the sermon the formal opening of the Chapel was made by Saya David, a leper who has been trained in Lower Burma and taken the course at the Karen Bible School. He is the first ordained Lahu preacher. Though stricken with this disease he is able to do us very much good, a real uplift in the leper work.

At eleven o'clock we had a Communion service. This began with six men, three Lahu and three Shans speaking on the goodness of God as seen by them in the Leper colony. Communion was conducted by our Shan evangelist and Saya David. Following this service we from the mission station had our picnic lunch. Twelve of us sat down together. We could not finish all the rice and curry which we had provided for ourselves.

At a little before two o'clock we had our final service for the leper colony. This was a service of song, with prayers and scripture reading at intervals. Besides congregational singing, the mission choir sang four times and the Leper choir sang once. It was truly a service of praise. The entire day was a series of services praising God, uniting Americans, Karens, Shans, Lahu, Kaws, Kachins, Wa and Chinese as one in fellowship with Christ.

R. S. Buker.



Sailings

Dec. 28, Mrs. J. R. Andrus and children via S. S. Karoa to connect President Coolidge at Hongkong for Los Angeles.

Reminder

This is to remind the readers of the BURMA NEWS living in Burma and intending to come to Maymyo for the Missionary Conference, that we would very much appreciate it if you would definitely let us know of your intentions. Only a very few have written. There is a slight uncertainty about the last place in the Rest House, — otherwise I could say that all the places in the Rest House are taken. Several have written about wanting accommodation in the school rooms for the hot season, but there is still room there. Will you kindly write to Miss Laura Johnson, if you haven't written, and if you are planning to come to the Conference, or if you would like to stay at Maymyo during the whole hot season. As we have done in other years, those living in the school rooms come to the Rest House for their meals.

It is really cold here now, and a fire is a necessity. At the same time we have some very beautiful sweet peas blossoming at this time. We hear of a cold wave in Rangoon, and can sympathize with you.

Christmas was a busy time with the various groups of Christians celebrating in their various places of worship. It was uplifting to have the opportunity to take part in singing "The Heavens are Telling" from "The Creation" at the Christmas morning service in the Garrison Church. Tonight we will have a "Watchnight" service, and may God give us grace to follow more closely in the steps of the Master during the coming year.

Frieda Peter Geiss



Marriage

Mr. and Mrs. Sidney Vernon Hollingworth announce the marriage of their daughter Jeanette Tone to Mr. William Hartley Starkey on Saturday, 7th October 1939, Grantville, Ohio. At Home after October 14, Fort Walton, Florida.

Baptist World Alliance

31st October, 1939.

At the meeting of the Baptist World Alliance held in Atlanta, in July, Dr. Rushbrooke who for some years has been General Secretary of the Alliance, was elected President, and Dr. W. O. Lewis was elected as General Secretary to succeed Dr. Rushbrooke. The Baptist World Alliance Offices are located at 4 Southampton Row, London, W.C. 1.

A Women's Committee was also appointed at Atlanta, and Mrs. Ernest Brown, who signs the enclosed, is Chairman of the newly-appointed Women's Committee of the Baptist World Alliance. She is an Ex-president of the British Baptist Women's League, and a strong and influential public speaker. She was heard at the Fifth World Congress in Berlin in 1934, and at the Sixth in Atlanta this year. Her husband is Minister of Labour in the British Cabinet.

J. H. R.

To my fellow Baptist women throughout the World:

My dear Friends.

At the Congress in Atlanta last July the Executive Committee of the Baptist World Alliance decided to appoint a Women's Committee of the Alliance. The idea in forming the committee was that interest and participation in the work of the Alliance might be extended among our women, and that from time to time we should keep each other informed of what women on both sides of the Atlantic as well as in other parts of the world are doing.

The outbreak of war has somewhat modified our plans, but we are still resolved to keep in touch and to help each other in every possible way. In the meantime may I, as Chairman, send you on behalf of the new Committee our warm-hearted Christian greetings? I pray God to bless you all wherever you are and to give

you that inward "peace which passeth all understanding."

The war has brought any number of opportunities for the Christian service which women can render. In many countries there are homeless and poverty-stricken refugees from other lands. We must do all we can for them in the spirit of Him who said "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." In some countries there has been evacuation of women and children from certain areas to others, involving the breaking-up of family life and residence among strangers. We are certain that everywhere Baptist women will do their utmost to make the newcomers at home in their unfamiliar surroundings and to help them mentally, morally and spiritually.

There are some possessions which the human family cannot afford to evacuate, and foremost among these is the cure of souls.

The more desperate the needs of mankind, the more vital it is to keep the ministries of the Christian Church at their maximum of power and comfort.

We represent many nations; we differ in many of our views, but we are at one in our belief that the last word in human affairs is with Jesus Christ our Lord. It may be that in recent years we have stressed too exclusively His true humanity, and have overlooked or taken too lightly His true Lordship in the affairs of the sinning and sorrowing human family.

Our duty is clear. It is to stand fast by Christ and His Church and by His grace to continue to serve Him and our brothers and sisters for whom He died to the utmost of our capacity and opportunity. In every country the "consecrated ingenuity" of Baptist women will find openings for Christly ministry.

It will be helpful to us all to hear at intervals from our fellow-believers

whether living in war areas or in those parts of the world which are at present clear of the dreadful shadow that overhangs others.

We must and will pray without ceasing for each other, and for the whole world that the Kingdom of God may come and His reign of righteousness, love and peace be established in all the earth.

With every good wish for abundant blessing in your work as Christians and as Baptists,

I am,

Yours in the one great Fellowship,
E. Brown,

*Chairman of the Women's
Committee, B.W.A.*



Teeth Out Total

In answer to the 346 (or was it 7?) questions as to how many teeth I have extracted to date: At end of 1939, grand total, 8902. Total so far in this my fourth term of service, in a little over three years, 3012. In my first term of over seven years I extracted just three teeth, with a pair of wire pliers. The second term, with three pairs of dental forceps contributed by my father, 317. During my third term, of $6\frac{1}{2}$ years, 5570, with a dozen pairs of forceps. Without solicitation Rs. 27-12-0 has been put in the contribution box to pay for the printing of handbills in Burmese telling of free extractions, in the last two years, which proves that it is free, like salvation.

E. Carroll Conduct.



Can't believe it but its true! My third term has begun and it is great to be back again in Burma, my adopted land. I was asked to go and fill so many places when I landed that I hardly yet know whether I'm placed. But in case you want to know my address, I expect to be at the Karen Woman's Bible School, Cushing Compound, for the next two years.

Charity C. Carman.

Burma S. S. Union

We would like to thank all of you who contributed to the work of the B. S. S. U. through the collection taken on Peace Sunday. But this year much less money has come into the Treasury than on previous years, as our funds are very, very low. Perhaps some of you forgot to send your collections for that day. Would you check up and see if your S.S. responded?

The B. S. S. U. has been putting most of its funds during the past years into publication of Sunday School material for our teachers. And publishing eats up any reserve fund very quickly. And yet we find some of these helps in the vernacular are needed. In fact we have had requests from some of our indigenous leaders for teaching material.

Last year we published the following in Burmese:—

1. A Pupil's book in Burmese to accompany the teacher's Book I Intermediate age pupils — cost Rs. 750.

2. A Hymn book in Burmese for children — costing Rs. 500.

While there is some return from the sale of these books, still it comes in slowly, and bills must be paid.

This year, we are working on for the following projects; A new book of Junior lessons in Burmese and the Pupil's book to accompany the teacher's Book II for Intermediate age pupils.

We would like to ask your support — not only in interest and in purchase of some of these publications, but financially. If you have sent a contribution for Peace Sunday could you send us any more? If you haven't sent a contribution won't you do it? It will be a great help to the work of the Sunday School Union in Burma.

Helen Gates

General Secretary-Treasurer

Dr. C. H. Riggs

Although Dr. Riggs was not a member of our Mission he worked all his life in Burma in close cooperation with us in many things and therefore the news of his death in California has brought us a real sense of loss. Well versed in Burmese, many will recall his good and faithful work on the Burmese Language Committee of the Burma Christian Council.

His chief contribution to the Christian cause in Burma was in the field of education. The Methodist Boys' High School in Rangoon is in a very real sense his monument, for he established that school in 1904, three years after his arrival in the country, and for all but the last few years he was its principal. He succeeded in giving the growing school the leadership which has enabled it to become one of the leading educational institutions in Rangoon. From the testimony of many of the "old boys" of the school it is clear that he made his greatest contribution to their lives by his personal kindness and influence. This friendly, and at the same time very unassuming, attitude was one of Dr. Riggs' most marked characteristics to all who learned to know him, as his hard work for the welfare of this school was his life's passion. We remember his kindly and devoted life with gratitude to God and extend to the family our sympathy in their loss.

Geo. D. Josif.



Annual Reports

I am grateful for the hearty response to my request for prompt attention to the annual statistics and the annual reports of the work. They are streaming in nicely. The co-operation of all in this matter will greatly lighten our work. If you have not sent in your reports when you see this line will you kindly do so at once.

Geo. D. Josif,

Field Secretary.

Christmas in Henzada

Is Christmas finished for all of you folk? We don't know whether to call the continuation Christmas or New Year celebrations. They all carry very much the same aspects and certainly the message of Christmas can be applied to the new year as a challenge for new life. Some are accepting that challenge in a concrete way — people are being baptized in two or three villages, thus setting forth on a new Christian life in a new year. White cross boxes and a generous check from our home church has made possible gifts for the village children and real necessities for the pastors and their families.



In Henzada town the usual Christmas activities of school concerts, Christmas trees and various club parties were supplemented this year by farewell entertainments for our two Christian doctors. Dr. Htin Poh, the Civil Surgeon, is retiring from Government service. After a month or two with his wife and two boys in Taunggyi he will go on to Kengtung to continue his Christian work in Dr. Buker's field while Dr. Buker and Mrs. Buker go on furlough. Dr. Htin Poh has been an enriching influence in our community and we will miss his work both as a doctor and as a Christian but we know another place is made richer by our loss. Dr. Ma Dwe Myit, the first lady doctor in Henzada for several years, won the respect and admiration of all who came to know her. Her voice in the choir and her talent at the piano were definite assets to our church music. We trust that she will not let these talents languish in the big city of Rangoon. The garden party in honour of these two sincere workers was about the biggest social event of the church year.

We not only participated in Christmas in Henzada this year but also had the privilege of sharing the Christmas joy of our friends in Rangoon. The Ahlone Christian Center gives a picture of what a good man and his wife can do living near the people with whom they work, giving all their time and energy to the job. Saya Mg. Myo Thit is a graduate of the Burman Seminary and his wife was formerly a teacher so they are well fitted for the work they are doing. Sunday was well filled with services at various places, meeting with the English group at Insein, the Burmans at Lanmadaw, an Indian group in the afternoon and Judson College in the evening. All these different communities worshipping in memory of the birth of our Lord and Master made us feel more forcefully the message of goodwill which is to all men.

You no doubt have surmised that we were with the Josifs, for who else could get so much into so short a time? Oh yes, and we were more than well fed with plenty of laughter for seasoning.

Cecile and Cecil Hobbs.



Home Arts—Maymyo

Recently the revised syllabus was sent out to our Baptist Missionaries. Kindly use them for informing others about this course. If more leaflets are needed Miss Johnson will be glad to supply them. Any suggestions also will be cordially received.

You can Help the Maymyo Assembly

Number four in a series

The Youth Conference held at Kemmendine during the Christmas holidays was very good proof of the interest and enthusiasm of young people in facing the problems of to-day. The young people were openminded and ready to do some real thinking on situations which they may be able to help clear up. There was an unusually fine spirit of fellowship—one of the basic needs of young people in Burma where any contact has been so much prohibited by custom.

The Maymyo Bible Assembly is the place where the mission is trying to meet these same needs with special provision for teachers of children, for young people who are leaders in their local organizations, and for the young people themselves. The Bible study and devotional services should give a real revival in spiritual inspiration and courses in methods will show how to carry that inspiration into concrete works. Someone has said that one should never let a spiritual stirring in the heart pass by without transferring it into action; otherwise we become dulled to the stirring.

The missionary and pastors and others in every station and center can be of help in encouraging the young people to go to Maymyo. Show them how to save toward the expenses. For several months past some of the young people in Henzada have been putting aside each month a definite amount toward the goal of Assembly expenses. The C. E. is hoping to raise enough in its exchequer for a number of delegates. The people who went last year are spreading their enthusiasm to others. Let us all do what we can to make this year's Assembly the best ever.

Cecil Hobbs

Baptist World Alliance Sunday

February 4th, 1940.

to the members of Baptist churches throughout the whole earth:

Beloved Brothers and Sisters,

We call you once more to observe *Baptist World Alliance Sunday*, on the first Sunday of February next, as a day of thanksgiving, intercession and witness in all the churches. Who can forget that the Atlanta Congress took place only a few months ago? That vast gathering was not only the greatest in our history — perhaps in the history of any evangelical communion — but in many respects the richest in moral and spiritual insight. We were moved by the Holy Spirit to confront and condemn gigantic evils — war, injustice, persecution, race-jeudice, national greed. Above all, we were stirred by the Spirit to affirm that only new men can shape a new and free world, and in the forefront of all our thinking and planning to place evangelisation as the immediate, constant, and supreme task. Our mood was not negative — a mere condemnation of evils. It was positive: we proclaimed in Jesus Christ — the incarnate, crucified, risen, living and present Lord and Saviour — deliverance for the individual and for society. That we were moved to do this a few weeks before the fierce outbreak of evil that now shrieks against our faith: is this not a reason for joy and thanksgiving? We praise God that we were able thus to meet, to speak, to pray, to resolve. We tasted the sweetness of fellowship in Christ, in whose Name, which is above every name, we are baptized. We dare not withhold our grateful praise for the Gospel of the Lord and Saviour. All we said of Him at Atlanta remains true. He has spoken to us, used us, blessed us as

a world-communion; and as a world-communion we will join in thanksgiving.

By observing Baptist World Alliance Sunday in time of war, we shall assert our unshakeable conviction of the abiding, uninterrupted and decisive significance of our holy faith. We utterly reject the idea of a "moratorium for Christianity." Those whose vision is restricted to external phenomena, and to whom life's material aspects are everything, may scoff at prayer as irrelevant, a waste of time and effort, and may regard economic and political ties as the only true links between man and man. But we know that the everlasting reality is God, who has made of one all nations of men for fellowship with Himself (Acts 17:26-28). We know Him as the God and Father of our Lord Jesus Christ, who in the Cross has vanquished evil. We are certain that He will make His victory effective. We know by most precious and convincing experience, that there is a genuine and indestructible unity which includes all who are truly "children of God by faith in Jesus Christ"; nothing on earth can touch that. We are certain that prayer is answered, and that the united intercession of believers is effective. To concede for a moment that Christ and His Gospel are irrelevant or unimportant would be to repudiate all that we have ever been, and so far as we are concerned, to allow the "gates of hell" to prevail. When and where the challenge is fiercest, there and then we accept it. So we keep Alliance Sunday even during war.

In doing so we shall offer a testimony which the whole world needs. We believe that the near future will demand of Baptists that they set forth with something of the zeal of former days their distinctive message. What is that message? Centrally and vitally, it emphasises

personal faith. The very name by which we have become known is a reminder that we bear witness to the worthlessness of rites apart from faith. If any are under bond to seek the conversion of men, it is surely we who in principle refuse baptism to the unconverted. Baptists can take up the very terms of the New Testament: "Repent and be baptized in the name of the Lord Jesus." Such a message presupposes personal freedom, the worth of the individual soul—a New Testament teaching sorely needed in view of the present day emphasis on the all-importance of society and organisation. The church is in our thought the free fraternal unity of those who are free men in Christ—a simple conception deeply needed to correct an age that stresses authority resident in institutions, whether called churches or totalitarian states. "The Lord's people must be of the willing sort."

Let us highly resolve to stand for the Gospel and freedom; and for fellowship rooted in personal surrender to God. Let us dedicate ourselves to our task of making the "law of liberty" (James 2:14) effective against all enslavement to the baser passions, to the overweening pride of intellect or office, to the evils of collective greed and prejudice whether of class or nation, and to all else that corrupts the soul. Let us, while we pray for the speedy coming of a just and enduring peace, hold firmly to the conviction that, however dreadful war may be, it is but incidental. It cannot check the advance and triumph of the Kingdom that is without frontiers and without end.

As we gather together in such a mood, Baptist World Alliance Sunday will not only renew our sense of spiritual union with our fellow-Baptists; it will also deepen our sense of trusteeship on behalf of the

whole world. For all our fellow-Christians—our brethren in the common salvation—we shall offer thanks and prayer to their God and ours. For all men and women and children for whom Christ died we shall intercede, that the vision with which the Atlanta Congress closed may find fulfilment, and "the uplifted Christ" become for each one "the uplifting Christ."

Yours in the fellowship of faith, hope, and love,

J. H. Rushbrooke,

President, Baptist World Alliance

George W. Truett,

Ex-President

W. O. Lewis,

General Secretary

Clifton D. Gray,

Louie D. Newton,

Hon. Associate Secretaries

Baptist World Alliance Office,

London, November 1939.

Items of News from the Baptist World Alliance

British Baptists and Dr. Rushbrooke

The Council of the Baptist Union of Great Britain and Ireland held on November 21st its first full meeting since the Atlanta Congress. On the motion of Dr. Percy W. Evans, Principal of Spurgeon's College and President-elect of the Union, seconded by the President of the Union, the Rev. P. T. Thomson, M.A., a cordial resolution expressing congratulations and goodwill to Dr. Rushbrooke on his election to the Presidency of the Baptist World Alliance, was unanimously adopted.

A similar resolution was also adopted with the same cordiality by the General Committee of the Baptist Missionary Society on the motion of Mr. E. K. Jones, ex-Chairman, seconded by Miss Dorothy Glover, Chairman.

Rumania: Difficulties and problems persist

It is disturbing to learn that though much more sympathetic Minister of Cults replaced Archbishop Colan in the early part of this year, and a decree in some respects far milder than that of last year was substituted for Archbishop Colan's decree, ecclesiastical influence on the administration is still so strong that Rumanian Baptists find themselves unable to accept the official demands made upon them. They set out their objections to the resolution of a Conference held in October. This calls for the cessation of repression and for the reopening of closed churches, and renews the request that Baptists shall be acknowledged as a recognised religious communion. To this last simple demand just claim the authorities still offer unyielding opposition, though it has recently been reported that orders have been given for the reopening of a number of churches that had been closed.

Germans disappear from the Eastern Baltic

A letter from Latvia addressed to Mr. Rushbrooke brings news that German Baptist churches in that country are ceasing to exist as a result of the withdrawal of Germans under orders from Berlin. Socially, economically, and politically, this is an amazing development. For many centuries the Teutonic stamp has been deeply impressed upon the cities of the Baltic coast from Tallinn round to the confines of Denmark. It persisted in what are now Latvia and Estonia even through the period of Czarist rule. Not only coastal cities, but such centres as the University of

Dorpat (now Tartu) maintained and extended German culture. The "Balts" were found among the intellectual leaders of the old Germany; the name of Adolf Harnack is but one of many. Now, for good or for evil—indeed for good *and* evil—this centuries-old influence vanishes in a night in deference to the demand of the U.S.S.R. The German Baptist church in Riga is empty, almost the last of its members having departed.

German Baptist Mission: British Government attitude

The Rev. Helmet Simoleit of Great Sopo, in the British-mandated territory of Cameroons, is a German Baptist missionary carrying on work in that country. In a letter written to Dr. Rushbrooke a month after the outbreak of war, he states that the Mission is given all freedom to carry on its work and that the Government is rendering all the assistance it can. He expresses high appreciation of the kindness of the British Resident. Such news confirms the general reports regarding the attitude of the British Government and its representatives to missionary work. The only trouble, Mr. Simoleit adds, is shortage of funds. This has compelled the closing of at least one school. He hopes that assistance may be forthcoming from other lands. Dr. Rushbrooke is taking up the matter in the appropriate quarters. We may add that the Rev. Helmut Simoleit is the son of the well known Dr. F. W. Simoleit.

Graduation Exercises

The Burman Seminary and the Burman Woman's Bible School will have combined graduation exercises on January 30, 1940, at 4:00 p.m. in the Burman Seminary Chapel. Friends of both schools are cordially invited to be present.

B. A. Pond,
U Ba Han.

Notice of Amendments Reference Committee, Membership

Rule VI of By-Laws.

By amending the end of each of the last two sentences of 1st paragraph to read "one year" instead of "two years"

By amending the 2nd paragraph to read:

"The Field Secretary and Mission Attorney will be ex-officio members without vote."

By amending the 3rd paragraph to read:

"General Board Representatives:

(1) Not more than two men from Rangoon and Insein.

(2) One woman at large.

OR as an alternative amendment, delete the statement regarding distribution found now in the section of the Constitution, so that there may be no geographical limitations in the future.

Moved

G. D. Josif,

Seconded

O. A. Hastings.

Rule XVI of By-Laws.

By adding the following words in the second sentence of the rule, between "second," (1) and shall-be submitted" (2).

"or in case the amendment be proposed by Reference Committee, the words Reference Committee"

The 2nd sentence would then read:

"Notice of any proposed amendment with the names of the mover and seconder, (1) or in case amendment

be proposed by Reference Committee, the words Reference Committee, shall be submitted. (2) to the secretary and printed in the News at least two consecutive issues immediately preceding the month in which Conference occurs.

Moved

L. F. Wiatt,

Seconded

E. T. Fletcher.

♦ ♦ ♦

Proposed Amendment to the Constitution

To rule XI of the By-laws Section add at the end of the section the words "And one representative of the Indian Community"

J. D. Josif,

O. A. Hastings

♦ ♦ ♦

Notice

Will all those who have the dates and places of the different Associations please send that information to the Superintendent of the Mission Press as soon as possible. We are asking him to arrange for someone from the Press to attend as far as possible with a supply of Bibles and Gospels and make a special effort to push sales. Also if those in charge of work in the different fields would order a supply of Bibles and Gospels in their respective languages it would help celebrate the Centenary of the Publishing of Judson's Bible.

M. C. Parish,

Convention Chairman

THE BURMA NEWS

BURMA MISSION DIRECTORY

Field Secretary — Dr. & Mrs. G. D. Josif

Office: 121D Mission Rd., Rangoon Tel. Address: " Baptisma "

Mission Treasurer — Miss O. A. Hastings. Tel. Address- " Ambaptreas "

BURMAN

Rangoon
Miss Mary I. Laughlin
Miss Dorothy E. Rich
Insein
Rev. & Mrs. Walter Keyser
Henzada
Rev. & Mrs. Cecil Hobbs
Honzé
Rev. & Mrs. J. T. Latta

Yrome
Miss Carrie E. Hesseltine

Tegu
Rev. & Mrs. M. C. Parish
Miss Mary L. Parish

Toungoo
Miss Inez Crain

Pyinmana
Rev. B. C. Case
Rev. & Mrs. C. R. Horton
(at Insein)

Mandalay
Miss Marion Reifsnider
Miss Alice Thayer
Miss Lucy Wiatt
Miss Dorothy Wiley

Maymyo
Miss Laura E. Johnson

Moulmein
Miss Ruth F. Christopherson
Rev. & Mrs. P. R. Hackett

Tavoy
Rev. & Mrs. M. L. Streeter

BURMAN — MON
Moulmein

SHAN

Taunggyi
Miss F. Faith Hatch
Miss Heptonstall (Retired)

Tengtung
Rev. & Mrs. R. B. Buker
Rev. & Mrs. R. S. Buker, M.D.

Loilem
Rev. & Mrs. H. C. Gibbens, M.D.
(Retired)

KACHIN

Bhamo
Miss Gertrude Anderson

Myitkyina
Rev. & Mrs. L. A. Dudrow

Sumprabum
Miss Lucy P. Bonney

Namkham, N.S.S.
Mr. & Mrs. Wm. H. Cummings

Kutkai, N. S. S.
Rev. & Mrs. G. A. Sword

LAHU AND OTHER HILL TRIBES

Rev. & Mrs. Harold Young
(Lashio)

Pangwai
(P. O. Loimwe)

Rev. & Mrs. Vincent Young

CHIN

Thayetmyo
Rev. E. C. Condict, D.D.

Haka
Rev. & Mrs. C. U. Strait, Th D.
Tiddim
Rev. & Mrs. F. Nelson

SGAW KAREN

Henzada
Rev. & Mrs. A. C. Phelps

Toungoo
Rev. & Mrs. C. L. Klein
Rev. & Mrs. H. I. Marshall, D.D.

Moulmein
Miss Cecilia Johnson

Bassein
Miss Clara Tingley

Nyaunglebin
Miss Hattie V. Petheram

Tavoy
Rev. & Mrs. Walter D. Sutton

Loikaw

PWO KAREN

Maubin
Miss Rebecca Anderson

Bassein
Rev. & Mrs. C. L. Conrad

GENERAL WORK

HOSPITALS

Moulmein- E.M.M. Hospital
Miss Anna B. Grey, M.D.
Miss Harriet Gibbens
Miss Grace R. Seagrave, M.D.

Namkham
Mr. & Mrs. Gordon S. Seagrave,
M.D.

CUSHING SCHOOLS

Cushing High School
English High School
Rev. & Mrs. G. D. Josif, Ed. D.

INSEIN SEMINARIES

Divinity School

Rev. & Mrs. W. E. Wiatt, D.D.
Rev. & Mrs. C. E. Chaney, D.D.

Burman Women's Bible School
Miss Beatrice Pond

Karen Seminary
Rev. & Mrs. D. W. Graham.

Pwo Karen Bible Training School
Rev. & Mrs. C. E. Chaney, D.D.

KAREN WOMEN'S BIBLE SCHOOL

Rangoon
Miss Marion Beebe
Miss. Charity Carman

AGRICULTURAL SCHOOL

Pyinmana
Rev. B. C. Case
Rev. & Mrs. J. M. Smith

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi
Miss Frances M. Ryder

ENGLISH WORK

Maymyo
Moulmein
Miss Helen M. Good
Miss Ecco Hunt
Miss Helen Tufts

JUDSON COLLEGE

Rev. & Mrs. L. B. Allen, M.A.
Mr. J. Russell Andrus, Ph.D.
Mr. & Mrs. F. G. Dickason, M.A.
Miss Agnes Darrow, M.A.
Mr. & Mrs. Gordon E. Gates, Ph.D.
Mr. W. A. Horning, M. Sc.
Mr. O. N. Hillman, Ph.D.
Miss Helen Hunt, M.A.
Mr. & Mrs. S. H. Rickard, B.A.
Miss Marian Shivers, M.A.
Mr. & Mrs. D. O. Smith, M.A.
Miss E. Eloise Whitwer, M.A.

MISSION PRESS

Miss Olive A. Hastings

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Miss Lucy Austin
Mrs. Walter Bushell
Miss Helen E. Bissell
Rev. H. P. Cochrane, D.D.
Mrs. J. H. Cope
Mrs. L. W. Cronkrite
Rev. & Mrs. J. E. Cummings, D.D.
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Rev. & Mrs. H. E. Dudley
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Rev. & Mrs. H. E. Safford
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Rev. & Mrs. L. W. Spring
Mrs. J. L. Snyder
Mrs. E. O. Stevens
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Mrs. H. H. Tilbe
Miss Louise Tschirch
Miss Thora M. Thompson
Mrs. E. Tribolet
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Mrs. J. B. Elliott, Maymyo
Mrs. Geo. J. Geis, Maymyo
Rev. & Mrs. H. C. Gibbens, M.J.
Loile
Mrs. C. H. Heptonstall, Taunggyi
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss A. E. Long (Assam) Manda
Miss J. E. Parrott, Maymyo
Miss S. T. Ragon, Taunggyi
Mrs. A. E. Seagrave, Rangoon

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Mrs. J. R. Andrus
Rev. & Mrs. J. M. England
Mrs. E. Carroll Condict
Miss J. G. Craft
Rev. & Mrs. R. Cummings
Rev. & Mrs. V. W. Dyer
Rev. & Mrs. E. T. Fletcher
Rev. & Mrs. A. C. Hanna
Rev. & Mrs. G. S. Jury, Ph.D.

Miss Mildred Mosier
Rev. & Mrs. L. B. Rogers
Miss Rachel Seagrave
(in Rangoon)
Mrs. H. W. Smith
Miss Elizabeth Taylor
Rev. & Mrs. J. H. Telford
Miss Mary D. Thomas
Rev. & Mrs. A. J. Weeks

Deaths

Dec. 14, Miss Grace E. Maine of Nyaunglebin, after two weeks in Baptist Hospital, Moulmein, culmination of longer illness.

Dec. 28, Mrs. B. C. Case of Pyinmana at Newton Centre, Massachusetts, after an illness of about a year.